2: Blackman E-5 (1920-1926) 1927
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and with them it is possibly a racial mark, but the following information was given to me by an Egyptian woman whom I questioned on the subject. Among the *fellāḥīn* the notches are cut when there is supposed to be something wrong with the inside of a child's mouth, and the operation is performed in babyhood. A midwife acts as the surgeon in such cases. She cuts the notch, or notches, with a pair of scissors, and the blood from the wound is rubbed on the roof of the child's mouth. If the mouth is very bad more than one notch is cut.

Long hair is certainly considered a woman's glory in Egypt, though I have rarely, if ever, seen really thick, long hair among the *fellāḥīn* women and girls. However, this defect is easily remedied, and every woman buys long plaits of false hair, which hang down far below her waist. She cuts her hair short on either side of her face, and forms this short hair into flat curls against her cheeks. Over her head she ties a silk or cotton kerchief, a brightly coloured one if she is young, a more sombre one if she has passed her youth, and this keeps the side curls in position. The hair is not dressed every day, but when it is done a double wooden comb is used (Fig. 26), with fine and coarse teeth. The centre of the comb is usually decorated with coloured designs.

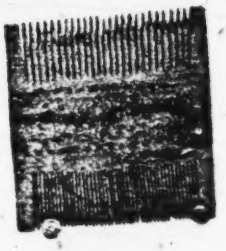

FIG. 26. DOUBLE WOODEN COMB

The long plaits worn by the peasant women are utilitarian as well as decorative. The house-door key is often attached to one of the plaits when the housewife goes off either to shop or to the fields, while from the others hang various charms, some of which are enclosed in small leather cases. One woman I know wore a charm against headache enclosed in a leather case, and also a large opaque bead to keep her husband's love and to make his mother pleased with her. Both these charms were attached to one of her plaits, and she gave me the bead after her husband died.

When a woman becomes a widow she immediately conceals the side curls; in fact, no hair must be seen round her face—it is tucked away under a dark blue or a black kerchief. She wears it like this all her life, unless she remarries, in which case the curls

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again appear, and the mourning kerchief is replaced by one of brighter hue. Should a woman do this before her second husband is secured the whole village knows that she is anxious to marry again.

Women, especially when the hair begins to turn grey, often dye it with *ḥenna*, which stains it a bright red. This may be done by a woman who, wishing to obtain another husband, endeavours to obliterate the signs of advancing years. One day when visiting a village where I have often stayed for many weeks at a time I saw an old crone performing her toilet on the roof of her house. She was combing out her very scanty locks, which were dyed a bright red. Unfortunately, she had not been altogether successful with her hair-tinting, for considerable patches of white hair were still plainly visible. I asked a woman friend of mine, in whose house I was sitting, if the old woman wanted to marry again. She laughed, and said that she believed that this was so! I never heard that she met with any sort of success in that direction!

The men either have their hair cut quite short, or else they have the head shaved altogether. Some of them, however, leave one lock of hair at the back of the head, allowing it to grow quite long, even though the rest of the head may be closely shaved. One man told me that he wore this lock of hair so that when he died the men who washed him might not have to touch his head, but could hold it by this lock. I gathered that he thought that it would defile him if they caught hold of his head, but I am not sure about this point. My brother, Dr A. M. Blackman, tells me that a man told him that the object of the lock was to prevent those who washed a corpse from raising the head by putting a hand into the mouth and so possibly defiling the dead.

The men usually shave all the hair off the face, except the moustache. Old men, however, frequently allow the beard to grow, as it is looked upon as a mark of honour at that time of life. Most of the body hair of both sexes is shaved off, to ensure ceremonial purity.

A child often has the hair shaved off just above the forehead. In some parts of Egypt this is considered to be a good thing for the eyes, as it is believed that the hair growing on that part of the head is injurious to the eyesight when the child is very young. The shaven portion is often covered with *ḥenna*. Another special

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291 money, usually the Egyptian pound, and, according to my in-
301 formant, they represent the money given to the bride before her
554 marriage; thus the wealth of a woman may be estimated by look-
ing at her veil. I have not yet visited Sharḳīyeh Province, and have therefore not had the opportunity of verifying this statement myself.

291 To draw the veil over the lower part of the face is a sign of respect
554 for superiors, as well as a means of concealing the face from the gaze of men. For the former reason the women when passing me in the roads usually draw the veil over the face, however old they
[829] may be. Black and dark blue are mourning colours, and a dress
765 of the latter colour is always worn in the house by a widow in place
589 of the brighter coloured one which she wore before her husband died. She also wears a dark blue kerchief on her head, with a black veil over it when out of doors.

291 Men do not make any change in their attire after losing a relative,
302 but some, as I have already stated, refrain from shaving, and let
765 the head and facial hair grow long for some time after the death of a near, and especially a male, relative.

291 The loose, flowing robes of both men and women are admirably adapted to the climate, and it is much to be hoped that the custom of wearing the native dress will not die out. Much of the picturesqueness of the country would go if European dress became the fashion in Egyptian villages, and, moreover, the native costume is infinitely healthier and more comfortable in the hot, dry climate of the Nile Valley.

9: Klunzinger D-5 (1863-1875) 1878
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THE FAMILY.

837 Mohammed's dictum regarding wine is also true of love—it has many good sides, but also a great many and even more that are bad and dangerous. The Prophet has therefore cut Cupid's wings as well as he could; by the armour of concealment he protected the sexes from the swiftly wounding arrow of the god, and granted to his faithful believers the joys of domestic love in full, perhaps in too full, measure so soon, and to as great an extent as they could do homage to them. Matches are made early, and love's thirst is usually quenched in an orderly and legitimate manner. Fallen [848] virgins, illegitimate children, bachelors, and old maids hardly exist in Mohammedan countries, although there are perhaps [589] more unfaithful wives and husbands, and especially wives who have gone astray and been divorced, than elsewhere. Existing regulations render it difficult for these faithless members of both sexes to meet directly; but this is managed [548] by the herd of procurers and procuresses, who are comparatively numerous in the East, though held in the deepest contempt. "Women contrive to meet their gallants, even [538] though shut up in a box," says the Oriental himself in a very common proverb, as well as in many a tale. Adultery com- [684] mitted by a woman was punished with drowning down to a short time ago; among the ancient Egyptians by cutting off the nose. But the Mussulman is proud with regard to the above-mentioned state of matters, and listens with scorn to the statistical revelations made by the states of the West, which suffer from all kinds of moral sores no less than the more dignified "sick man."

595 Nothing shall here be said in approval of polygamy, but to those who have had lengthened opportunities for watching its effects it does not appear as a rule so black as Western imagination is accustomed at a distance to paint it. A thorough panegyric would perhaps show that it even possesses some advantages on moral grounds; and in the West also it certainly exists in some social circles. In the East it has prevailed from the earliest times, from the Bedouin to the king,